

APRIL.

THE

MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XXI.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"—Matt. XVI., 26.

CANTERBURY, N. H.

1891.

THE MANIFESTO.

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Longfellow.



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THE MANIFESTO.

SPRING-TIDE OFFERING.

MARTHA J. ANDERSON.

OUR hearts abound with gratitude and praise this beautiful Sabbath; as we walk abroad with expanded vision we feel our spiritual senses quickened and our souls seem filled with the rhythmic harmony which pervades the Universe.

The quiet, restful hue of nature's mantle, formed of the blended shades of blue and yellow, signifying intellectuality and spirituality, indicate harmony, and bring mind and soul in unison with the Great First Cause. We exclaim, "Verily, the heavens declare his handiwork," and the earth emparadised in glory speaks of his wondrous love!

What beauty we behold around us, from tiniest blade of grass, to leaf-robed monarchs of the forest; from lowliest flower that grows in woodland shade, to pearl and ruby clusters which cradle summer's fruit. What precious symbols of spiritual promise to the soul! Unfolding virtues cherish the germs of perpetual bliss.

In the rush of daily duties, and the all-absorbing burden of earthly cares, we pause not to view the tender tracery veining every leaf and flower, or to admire the endless variety of beautiful forms designed by the great Artist; neither do we fully appreciate the rich landscape pictures laid out on the broad canvas of nature, that are continually spread before our eyes.

A true conception of the sublime as revealed in terrestrial things helps to develop the higher faculties of the soul, and brings us to a fuller con-

sciousness that "In man there is all there is in nature, he is the microcosm of the macrocosm, that is, the universe in little. We all have our seasons of spring, summer, autumn and winter. All there is in earth, sky, sea or water, there is in man."

What grand possibilities yet to be unfolded; what glorious states to reach, and what precious fruitage to perfect!

In this calm and holy season, let us drink in the psychic life, pervading all things; the mysterious and potent force which sustains the innermost soul; and while we are enjoying the present, realizing the Divine Presence and blessing, let us not be unmindful that there are millions of our fellow beings who have not a foot of land to dwell upon, and who can scarcely claim any rights of mortal existence.

Justice demands that all should have a home. Selfishness and monopoly are the ghouls that prey upon society, aggrandizing the blessings God has given as a free gift unto all His children. Let us help to roll forward the car of progress where equity sits enthroned. Our work, our effort and our zeal must be concentrated in the home that is based on righteous principles; an asylum for the sin-sick and weary. Ours must be "a city set on a hill which cannot be hid," and in the years to come, earnest, truth-loving souls will flock to Mt. Zion, asking, "How hath this people prospered, how have they sustained an organization which is a glory and honor in the earth?" And the response will be, "By casting out self and sin; by living in obedience to the laws of God on

THE MANIFESTO.

the higher plane." One whose chief desire was to reform the world, sadly remarks, "As we turn heart-sick from one failure to another of experiments, social, political, benevolent, religious, directed to getting crooked natures to live straight, and observe that all fail through one cause, however variously it may work, namely the selfishness of man, we ask is it possible to cast out this self? this unreasonable tormentor of humanity that prevents us from living a truly human life—a life to which nature points—as the only possible blessedness, in a world where everything is created for mutual service and has its being only in giving? a world in which science in her latest revelation of the correlation of forces seems to echo in another tongue the words, "He that loseth his life shall save it unto life eternal."

Let us pray in the interest of the great brotherhood and sisterhood at large that the kingdom of righteousness and truth may come to all; that self may be cast out, and the grand consummation of equity, equality, love and peace be realized.

Mt. Lebanon, N. Y.

REVIEW OF A NEW BOOK.

BY ANNA WHITE.

"THE SALEM SEER" or "Reminiscences of Charles H. Foster," the widely known spiritual medium, is a neatly bound volume of 156 pages. The frontispiece presents a fine likeness of the medium in whose striking features strong clairvoyant powers are clearly discernible.

Having carefully perused its pages, we recommend it as interesting, and we believe reliable testimony of spirit commu-

nications, giving most conclusive evidence that "if a man die" he shall "live again;" hence it is a work of especial value to investigators, or doubters of the possibility of intelligent communication between the two worlds.

Such an array of facts we have never before seen presented in so small a space, or in a more agreeable manner.

One striking feature of this book which gives it marked identity among others treating of similar topics, is the absence of that enthusiasm in its testimonials which we usually find among believers in the psychic phenomena.

It is largely composed of clippings from the leading journals of the United States and Australia, mostly written by editors and other prominent men, who were not only thorough skeptics, but who in many cases went to witness the strange power accompanying the medium with a pre-determination not to be convinced of spirit agency. Some individuals held to this even when acknowledging that the terms "humbug, trickster or juggler could express the opinions of only the most hopeless idiots;" while "animal magnetism, mesmerism, mind reading" &c., were equally helpless in explaining the wonderful phenomena they could account for by no other agency, and which they had witnessed under the strictest test conditions. On every page bare statements of facts are made as viewed by non-believers, and the interested reader is left free to judge of the causes of the strange occult power, and its marvelous manifestations.

The author, George C. Bartlett, visited our home at Mt. Lebanon, Col. Co. N. Y., a short time since, and through his interesting conversations and simple ingenuousness of manner, impressed us favorably as to his high personal character. In friendly intercourse he mentioned that he was writing the book, having been urged to the work by friends who knew that he had for years been associated with this medium, and had been favored with greater opportunities than any one else of witnessing his remarkable powers; and that he owed it as a duty to the public to present a testimonial thereof. This, we believe, has been done with discretion and candor, and with a disinterested desire to do good.

Mt. Lebanon, N. Y.

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The Manifesto.

VOL. XXI.

APRIL, 1891.

No. 4.

THE KENTUCKY REVIVAL.

BY RICHARD M'NEMAR

OF

UNION VILLAGE, OHIO.

Published in Albany, N. Y., in 1808.

No. 4.

Of the first appearances of the extraordinary work, in different parts of Kentucky, in 1800 and 1801.

THE next general meeting was at Caneridge, seven miles from Paris. It began the 6th. of August, and continued day and night about a week. The number of people collected on the ground at any one time was supposed to be about twenty thousand; but it was thought a much greater number were there in the course of the meeting.

The encampment consisted of one hundred and thirty-five wheel carriages and tents proportioned to the people. This immense group included almost every character that could be named, but amidst them all, the subjects of this new and strange operation, were distinguished by their flaming zeal for the destruction of sin, and the deliverance of souls from its pow-

er. The various operations and exercises on that occasion, were indescribable. The falling exercises were the most noted.

James Crawford, one of the oldest ministers in the state, and one of the foremost in the work, informed me that he kept an account of the number that fell on the occasion, and computed it to be about three thousand. The vast numbers who received light on this occasion, and went forth in every direction to spread it, render it impossible to pursue any further the particular track of its progress. It was but a few weeks after this meeting, that the same work broke out in North Carolina, by the instrumentality of some who went from Caneridge to bear the testimony.*

I will now take notice of the opposition which was raised against the work in this first stage of it, and show some of the causes from which it sprung.

* One person in particular here alluded to, who went on this important mission, was JOHN RANKIN, Minister of the Presbyterian church at Gasper, Logan County, Ky.; the first who received the spirit of the revival in that place, and under whose ministry the extraordinary work began. Since that time he has escaped from the old house of antichrist, divided against itself, and with the major part of his Gasper congregation, embraced the Gospel of Christ's Second Appearing.

The people among whom the revival began, were generally Calvinists. Although they had been for a long time praying in words for the outpouring of the spirit, and believed that God had "fore-ordained whatsoever came to pass;" yet, when it came to pass and their prayer was answered and the spirit began to flow like many waters, from a cloud of witnesses, and souls were crying for mercy, and found hope and comfort in the news of a Savior; they quarreled with the work, because the subjects of it were not willing to adopt their creed. Those who had labored and travailed to gain some hope of salvation, and had ventured their souls upon the covenant of promise, and felt the living seal of eternal love; could not, dare not preach that salvation was restricted to a certain definite number; nor insinuate that any being which God had made, was, by the Creator, laid under the dire necessity of being lost forever. The love of a Savior constrained them to testify, that one had died for all.

This truth, so essential to the first ray of hope in the human breast, was like a dead fly in the ointment of the apothecary, to the Calvinist; hence all this trembling, weeping and groaning under sin, rejoicing in the hope of deliverance and turning from the former practice of it, sent forth a disagreeable savor. These exercises would no doubt, have passed for a good work of God, had they appeared as seals to their doctrine of election, imperfection and final perseverance. Everything appeared new, and claimed no relation to the old bed of sand upon which they had been building; and

rather than quit the old foundation, they chose to reject, oppose and persecute the truth, accompanied with all that evidence which many of them were obliged to acknowledge was divine.

Some who were inwardly opposed, at first exercised forbearance, and professed a measure of union with the work, in hopes that it would die away like former revivals, and the people return into their old order. As they perceived that it increased, they laid aside the mask, and came out with a bold testimony against it, as a dangerous delusion.

In some of the churches there were days set apart for fasting and prayer, to deprecate the divine displeasure, through which they supposed it was sent upon the land.

These public testimonies against the work, particularly by ministers, were a means of stirring up and encouraging those who were openly wicked, to come forth to mock, oppose and persecute; but even such, were often unable to withstand the power, and sometimes in the very act of persecuting and afflicting were struck down like men in battle.

So alarming was the sight, that others on foot or horseback, would try to make their escape and flee away like those who are closely pursued by an enemy in time of war, and be overtaken by the invisible power, under which they would be struck down and constrained to cry out in anguish, and confess their wickedness in persecuting the work of God, and warn others not to oppose it. Many who were openly profane, were taken in the very act of persecuting the work, and like

Saul of Tarsus, made the happy subjects and zealous promoters of it; while bigotted professors, who had hissed them on, remained like the heath in the desert, that seeth not when good cometh.

Of the distinguishing doctrines and manner of worship, among the first subjects of the revival.

The first point of doctrine which distinguished the subjects of the revival, was that which respected divine revelation. The established opinion in the churches had been, that the Scriptures, explained according to sound reason and philosophy, and this light was light sufficient to believe what we were thus taught, was the highest evidence we could have of the truth of spiritual things. These adopted a very different faith, and taught as an important truth, that the will of God was made manifest to each individual who honestly sought after it, by an inward light which shone into the heart, hence, they received the name of New-Lights. Those who were the subjects of this inward light did not call it new light, but a renewed manifestation of that which at sundry times and in divers manners had opened to those who were willing and desirous to know the truth for themselves.

This inward light they denominated "the Lord," because by it they were instructed, influenced and governed. They spake of seeking the Lord, finding the Lord, loving the Lord, following the Lord, and offending the Lord; by all these expressions was meant that inward light and revelation of the truth, by which they could see things

in their true colors, and find a measure of peace and consolation and a comfortable hope of eternal life.

This new light first broke out in the Presbyterian church, among those who held the doctrines of Calvin, and therefore it is considered as more immediately contrasted with that system. Those who first embraced it had also been reputed Calvinists, and belonged to the Presbyterian church, among whom were several persons of distinction in the ministry; of course, the existence of sentiments so very different in the same church, rendered a division unavoidable. This division was gradual, and had its foundation in the above principle of a direct manifestation of spiritual light from God to the soul, which was superior to all the comments that natural men had ever made upon the Scriptures.

This division in sentiment, with its concomitant effects, drew together a vast multitude out of different churches, who formed a general communion, and for a time, acceded to the doctrines and manner of worship, first opened and practiced among the New-Lights, a brief sketch of which is as follows;—All creeds, confessions, forms of worship and rules of government invented by men, ought to be laid aside; especially the distinguishing doctrines of Calvin. That all who received the true light of the spirit in the inner man, and faithfully followed it, would naturally see eye to eye and understand the things of the spirit alike, without any written tenet or learned expositor. That all who received this true light, would plainly see the purity of God, the depravity

of man, the necessity of a new birth and a sinless life and conversation to evidence it. That God was no respecter of persons, willeth the salvation of all souls, has opened a door of salvation through Christ, for all, and will have all invited to enter. Such as refuse to come in, must blame themselves for their own perdition.

They allowed each one to worship God agreeably to his own feelings, or whatever impression or consciousness of duty he was under, believing the true wisdom which "lives through all life," to be a safer guide than human forms which can only affect the outer man: hence, so wide a door was opened, and such a variety of exercises were exhibited at their public meetings. All distinction of names was laid aside, and it was no matter what any one had been called before, if he stood in the present light, and felt his heart glow with love to the souls of men: he was welcome to sing, pray, or call sinners to repentance. Neither was there any distinction as to age, sex, color or anything of a temporary nature; old and young, men and women, black and white, had equal privilege to minister the light which they received in whatever way the spirit directed. It was generally considered that such as professed to stand in the light and were not actively engaged in some way, in time of public service were only dead weights upon the cause.

No one, except those who have been an eye witness, can possibly paint in their imagination the striking solemnity of those occasions on which the thousands of Kentuckians were convened in one vast assembly under

the auspicious influence of the above faith.

How striking to see hundreds who never saw each other in the face before, moving uniformly into action without any preconcerted plan, and each, without intruding upon another taking that part assigned him by a conscious feeling, and in this manner dividing into bands over a large extent of ground interspersed with tents and wagons. Some uniting their voices in the most melodious songs; others in solemn and affecting accents of prayer: some lamenting with tears their lost situation or that of a wicked world; others lying apparently in the cold embraces of death: some instructing the ignorant, directing the doubtful and urging them in the day of God's visitation to make sure work for eternity. Others, from some eminence, exhorting in the gift of a free salvation and warning sinners to flee from the wrath to come. The surrounding forest was at the same time vocal with the cries of the distressed, sometimes to the distance of half a mile in circumference.

How persons, so different in their education, manners and natural dispositions, without any visible commander, could enter upon such a scene and continue in it for days and nights in perfect harmony, has been one of the greatest wonders that ever the world beheld; and was no doubt included in the visions of that man, who, falling into a trance with his eyes open, cried out, "How goodly are thy tents, O Jacob! and thy tabernacles, O Israel! as the valleys are they spread forth, as gardens by the river's side;

as the trees of lign-aloes, which the Lord hath planted."

The supernatural and extraordinary gifts of the spirit which were visible among this people are not less worthy of notice than their distinguishing faith and manner of worship; such as left no doubt of the restitution of that sacred panoply, which, together with the apostolic faith, had been trodden under foot for many hundreds of years by the power of antichrist. To evince this, as the faith of that people, at least, I insert a few extracts from their writings.

David Purviance, in a letter dated Caneridge, March 1, 1802, writes, "Some things have lately taken place among us, which I think more extraordinary than any I have seen or that have been reported since the apostolic age. The case of Rachel Martin, was truly miraculous. This case is illustrated by the following extract. 'Last Saturday exceeded by far anything I ever saw before. Rachel Martin was struck the Thursday night after you left this place: She never ate nor spoke for nine days and nights. I was there when she rose and spoke; her countenance was as it were, refined [i.e. transfigured.] She told me she was free from the world all that time.' "

(TO BE CONTINUED.)

SPIRITUAL LIFE.

ORREN HASKINS.

O GIVE me a life with the lowly,
A home with the righteous to live;
And I'll freely resign all the glory,
That earth's fleeting pleasures can give.
For the spiritual life is immortal,
Its treasures are worth more than gold;

Till we enter those beautiful portals,
Its glories can never be told.

Mount Zion shall smile in her gladness,
Her hills and her valleys will join;
For God will banish her sadness,
And blend every nation in one.
To share in the blessings prepared
By Him who is righteous and just,
For He to his chosen declared,
To save those who in Him will trust.

And since by his name we are called,
May each one prove true to the cause,
And live by the truth that's revealed,
Be loyal and true to his laws.
O come all ye faint and ye weary,
Ye poor and despised of the earth;
The lame, halt and blind and the needy,
And secure this treasure of worth.

The Lord will make up his jewels,
Of those who are true to his call;
All kindreds, all nations He ruleth,
He claimeth the great and the small.
Of such is the kingdom of heaven,
Little children were called to be,
First-fruits of our souls, to be given,—
Our services, honest and free.

Those who will be loyal to heaven,
May come to this strait, narrow way,
And give all their time and their talents,
And live in the light of to-day.
Such to the feast will be bidden,
Made glad in the city of love,
To such will the kingdom be given,
With the keys to the mansion above.

Mt. Lebanon, N. Y.

SOURCE OF HAPPINESS.

CATHERINE ALLEN.

WHEN nobly striving to serve and
worship God in all the acts of life,
our reward is with us,—our souls are
continually "refreshed from the pre-
sence of the Lord" in the hallowed in-
fluences of attending ministers, and in
the substance of good which we our-
selves attain. The love of the Being
whose glory and honor we seek,

prompts to an earnest devotion in his service, and thus uplifts from the narrowing sphere of self-pleasing aims, into the realm of those soul-expanding ideals which are crystalized in a life of holy deeds. The spirit thus removed from earthly conditions, is supplied from the unfailing Source of Life; and happiness, independent of all external circumstances and surroundings, is the inevitable result.

Mt. Lebanon, N. Y.

[THE following article was written for the autobiography of Elder Giles B. Avery, but was received too late for publication in that pamphlet. Ed.]

SOUTH UNION KY., FEB. 10, 1891.

DEAR MANIFESTO:—In common with the other branches of our Zion, we wish to tender our tribute of affection and respect to the memory of our dear departed Elder Giles B. Avery. We were greatly shocked when the sad intelligence reached us, it came so unexpectedly as we had met him but a few months previous, and as far as we knew in usual health. We did not expect that he would be called to a wider field of labor so soon, but we have no doubt that such is the case and that it has only expanded his field of labor in the great work of redemption.

We mourn the loss of our departed Father in Israel; remembering his words of wisdom and love, spoken to us while he was here. We feel his loss almost a personal bereavement, yet our confidence is unshaken that if we will arise in the strength of our

might, resolved to inherit the promised land, we will not be forsaken, but will have the same power to guide us, if we are true to the Order of God. This was the teaching Elder Giles labored to disseminate, and we realized the fact that his every effort was for the upbuilding of the different Societies in things both spiritual and temporal. All Zion seemed to share an interest in his labors and he knew no special locality, but was a laborer in God's vineyard wherever it might be planted.

His spiritual nature beamed forth in all his acts and words. He wanted mankind saved from sin and degradation and elevated to a higher plane of purity and spirituality. We trust that his memory will ever abide in our minds, and the love and reverence we feel for him, remain with us, as an incentive to live as near to his example, as our strength and talents may permit us. In viewing his life of usefulness and perfect consecration to God, we can but exclaim in the language of the prophet in viewing the primitive Israel, "Lord let me die the death of the righteous and may my last days be like his."

But we would not call him back to earth again if it were in our power, for he has passed from death unto life, leaving a shining example of diligence and zeal in everything that makes up the sum of a well-rounded Christian character. He strongly inculcated the teaching Mother Ann gave to her followers when she was upon earth: "Put your hands at work, and your heart toward God." His example leads us to a desire for spiritual food, that

we may live to the honor and glory of God.

Farewell then loving Father, may we meet you again.

JANE COWAN.

ENFIELD, FEB., 1891.

BELoved ELDER HENRY;—In the Jan. number of the CHRISTIAN UNION, the Rev. Reuben Thomas gives what he terms a "Week Day Sermon," upon the spiritual Teaching of Browning, on what he considers one of his finest religious poems, one of the most instructive as to its teaching. The entire sermon was very excellent, the subject being "Saul." I was impressed with one paragraph which seemed to me to be worthy of a place in our valuable and ever welcome MANIFESTO.

I send you the article as a contribution. Dr. Thomas says, "If only we will ponder this poem carefully, we shall find that Browning is again teaching us the necessity of the communication of a new life to man before his own lower vitality can awake into that power of which it is capable. In all the lower parts of his nature man fails; he fails physically, intellectually, and emotionally. Very soon his physical force wanes, his intellectual vim weakens, his emotion cools. It seems as if the life in him is destined to ebb away and leave him less and less than before. Wherefore this? Because man can never satisfy himself by mere strength, or mere wisdom or mere feeling. God intends him to find this out.

And then, in his extremity, God

finds his opportunity. Saul fails through self-will, doing as he likes instead of doing as God would have him. The end of it is black and unrelieved melancholy. He wants to be free from divine restraint. God's presence is withdrawn and a starless night settles on his spirit. He wants freedom, not obedience. He gets it, and when he has got it, he is in worse slavery than ever. The path of obedience leads into sunshine. The path of freedom, shaking one's self clear of God, leads into dungeon depths of despondency.

A new and greater truth always brings the sunlight with it, the self-will in us sets itself up against the Divine will. The doubt, the fear, the unrest, the despondency and melancholy of men now, as in Saul's time, have their root in want of obedience to God. He gives us a place to fill; we may fill it regardless of self, and regardless of him, or we may fill it as his servant. In the latter case, his spirit will be with us enlightening and sustaining us! In the former, mysteries will perplex us, doubts will befog us. Regeneration, the birth from above of the soul, by the life of God entering into it.

This is the teaching of this great poet, and the teaching also of the Christ from whose teachings he learned so much. And so we may say, as with the poet, 'All's love, but all's law.' " Your gospel Sister.

CARRIE E. BRIGGS.

THERE is an excessive amiability that is quite as unregenerate as irritability, and lies at the bottom of false notions of benevolence.—A. T. Pierson.

THE TRIAL OF FAITH.

WILLIAM LEONARD.

WE are free to admit, what none attempt to deny, that Zion is now passing through a peculiar period of travel. Some call it a period of trial, and we also admit, that it looks and feels very much like that. When Zion prospers in numbers, in faith or in heavenly gifts, to a true heir of life and salvation, the gospel of Christ then feels precious. In seasons of severe trials, when friendship fails, when the love of many wax cold and indifferent, when the faith of many seems on the decrease, these are the commotions which bring the gifted cross-bearer, who gathers substance, life and faith, to the surface.

When many who should be supporters fall by the way, and the precious few pillars in Zion, groan and agonize beneath their burdens, these are the days of toil and meridian heat that bring out true, strong-minded men and women of God, in plain day-light, before the children of Zion and the host of heaven. In such days of adversity such laboring spirits will show before all heaven, their faith, hope and zeal for God, for when uncertainties thicken, they stand upon the watch-tower; when adversity heaves up like billows, to the true and strong the work of God is more precious than at any other moment. Such souls will be willing to stand at any position and cheerfully perform any labor and make any sacrifice to support the work on which the salvation of the world depends. In these days of overturning and upheaving of reforms and transforms

that sweep onward like a mighty freshet, producing a commotion which is felt even to the center of Zion, we are thankful to stand as tried supporters and co-workers together with our gospel relation. In these periods of every kind of communication, called gospel faith over the earth, we are thankful to be numbered as supporters of that true saving faith once delivered to the saints.

We believe in the promises, that another manifestation will open upon Zion. When the spirit of Christ in a greater fulness rolls in upon us the spirit of God will surely set fire to Zion, and in that period, nothing will escape the burning but the true faith and what has honestly and spiritually grown out of it.

We were promised again and again, by the inspired world that when the Believers, our parents in God passed away, that just such a period would be upon us. And the same promise repeatedly declared, that at the end of our days of humiliation, Zion would arise, put on her garments of beauty and holiness and step in to the rescue, and save many precious souls.

All the true children of Mother Ann are experiencing one part of these promises, patiently and severely. Zion is tried, afflicted and sifted, many think quite sufficiently, to prove the prediction doubly true. It is stated, that Father Joseph Meacham saw the seven travels of Zion, in a gift of revelation and a united prayer goes up, that our Zion will not have much further to sojourn before she arrives at the end of the first travel; and with strength, power and numbers begins

to enter the second travel brighter and more glorious. In this cheering promise we confidently trust, patiently laboring and waiting to receive the fulfillment.

The apostle Peter when predicting the day of the Lord, uses this remarkable language: "But the day of the Lord will come as a thief in the night. The heavens shall pass away with a great noise, the elements shall melt with fervent heat. The heavens being on fire shall be dissolved."—2 Pet. iii., 10-13.

From the days of Martin Luther, every step in the process of tearing down the old religions or heavens has been started suddenly and as unexpectedly as the visit of a thief. Luther raised the cry against popish indulgences, and God was in the voice. It was at the instant when Antichrist was slumbering, and kingdoms were prepared to hear; and when that voice was uttered, all the powers of earth and hell could not stop the word of this thief-like messenger. Every remarkable overturn in the theological world, for the last two centuries, has started in a subtle and sudden manner. Unexpected has been every rent that has been made in the temple of Anti-christ since, down to the days of the Lebanon revival, which prepared Father Joseph Meacham and his associates.

The New Lebanon revival was sudden and powerful, and deep in its work of preparation. As its fires died down, when the subjects were humbled and filled with painful anxiety to receive it, the testimony of Ann Lee that had raised her above the earth,

entered that body of revivalists as suddenly and unexpectedly as a thief in the watches of midnight. So it was at the far West. The western fires had died down; they had been prepared by manifestations from their best seers, to look for Christ's messengers to meet them in the form of mediators. In that manner they received Christ, and planted their branches of his kingdom. But the heavenly messengers suddenly appeared in their midst, and the word of life reached them as suddenly and silently as a robber seizes his plunder in the shades of darkness. Our own inspired work, so remarkable, was ushered in with scarcely a prophet or seer to predict its coming.

That mighty work though in part rudimental, gave us warning of the present outside, developing, preparatory work, and of the many scenes through which we are now passing. Though imperfect as a whole, it was as perfect a work as we could bring out; and friendly, heavenly messengers sounded it through our camps as a remarkable prophecy for the future. When spirit voices predicted the outside work, few really believed it; but it opened in its season, and has almost spread from the rising to the setting sun.

The mediums who began the work were two young persons. One of them we have seen, and with much feeling, heard her relate the singular opening revelations then given. These infant mediums were directed to give a very striking test, dated ahead, well calculated to excite mortality; and when it was expected, it brought out hundreds

of carriages, and thousands of observers, who spread the news in every direction.

This outside, rudimental work, as unreliable as it was, and as crude as it may appear to us, has done more to create a terrific outcry against the old heavens and false religion than any advent that ever preceded it, in this or any other age. It has run silently to and fro in the earth, and beyond all doubt the fire of truth is in it, for it has caused the theological fossils and old heavenly elements to begin to melt before it with fervent heat, much like the declaration of the ancient prophet, "The mountains would melt down at the presence of the Lord."

So great has been the overturn, that it has caused a trembling among every religious body in the land, not excepting the Shakers. "Nevertheless, every true Believer of unshaken faith, according to his (Christ's) promise, looks for an enlargement of the new heaven and new earth wherein dwells righteousness."—2 Pet. iii., 13.

Another opening at the end of days and times, has been confidently predicted. Judging by the past, those declarations must be fulfilled. The next edition, we cannot doubt, will be silent and in a manner unlooked-for. It will deeply concern Believers and the more advanced minds not of our Order, and a fire must certainly be kindled that will burn up many things among us and them.

Our faith is fixed and settled in the progress of God's work. We cannot advance and enlarge as a body, without the power of God to chastise us and humble us, and to enlarge and pu-

rify. Judging by that unerring rule of Jesus, the signs of the times, the fire kindled in and out of Zion will burn brighter and grow hotter, till it does the work more effectually in the next step of progress. Many thousands now see clearly that subjects of the work in great numbers are gathering our ideas of God, Christ, heaven, the judgment, resurrection life, Community and a probation hereafter.

While this light is silently stealing through the host like a thief in the night, Believers complain that there is no conviction abroad. But common philosophy teaches; when God pours out his spirit to commence a deeper work in these enlightened minds, his spirit can kindle a fire in the elements of truth which they are now gathering, that will start a spirit of conviction as much hotter than in former days, as fire is hotter than the burning summer heat.

Therefore, our work is in the present, and our unshaken hope is in the future. We must perform our daily toils, building when we can build, and blessing all that we can bless, believing that all will work for the best, and that Zion's children will surely see beautiful days.

Harvard, Mass.

PLEASANT HILL, KY., FEB. 1891.

ELDER H. C. BLINN, DEAR BROTHER:—We in our western home, read with some degree of pleasure the MANIFESTO and derive benefit therefrom. There are many writers and contributors, who have committed their missives to your little sheet, and we hope that

the "bread they cast on the waters," may return to them with an increase of an hundred fold.

Much has been written of the "law of kindness," and it is an inexhaustible theme, like a fountain, the more drawn from it, the more may be drawn from it. "Woman's Mission," has attracted much attention from the Sisterhood, and we bid the writer "God speed."

True Politeness adds much to the charm of a home, among Believers, or elsewhere, and as it costs so little, it should not be a scarce commodity, with us. How much more pleasant life would be if in place of angry words we could give the "retort courteous." But alas for human nature, the case at times seems almost hopeless. We were all grieved to hear of the demise of our beloved Elder Giles. May his successor, Elder Joseph, be enabled to do much good and bring many to know the truth, as proclaimed by the living witnesses of "The Second Appearing." Truly, "the harvest is great and the laborers few;" yet we know the promise is only to those who are faithful and endure to the end. We wish you success with our little Messenger.

Your Sister,

MARY C. SETTLES.

SOUL FOOD.

IDA A. THOMAS.

LOOKING out on this vast world in mental vision I behold millions of souls all sustained by the beneficent grace and care of our great Creator. Not a single soul of this vast universe could

exist independent of the care of the all-wise Father. In the earth is found that which is converted into food for the sustenance of the natural life.

God in wisdom made the world and the greatest and most wonderful of his works, is mankind. How curiously, how wonderfully are we made! We certainly were born to be happy, but alas! how often do we hear those around us complaining how hard the way of life is. I am convinced by my experience in this life, that life is just what we make it. We are apt to allow our lives to be influenced by the failings and short-comings of others.

The noble mind will soar above the petty trials and temptations of every-day life, will seek to look beyond self. As the natural body is supported by the food nature produces, so the spiritual part is fed from the fountains of heaven, ministered to us in the blessed testimonies of our beloved gospel parents both in and out of the body. For the growth of the soul it must constantly be fed or it becomes weak and puny just as the body would without natural food for its support.

The natural is a type of the spiritual. It often seems easier to live a natural life; a life of ease and indulgence, than a spiritual life. The higher life calls us up out of nature into a higher plain; to crucify all those lower propensities which draw the soul down.

Away with such weakness. Let us rise in the regeneration, wearing a clean and spotless garment made so by an honest confession of all sin, then and only then can we feel a true joining with the church of Christ.

Mt. Lebanon, N. Y.

THE MANIFESTO.

APRIL, 1891.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

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Editorial.

"LINE UPON LINE." With what absorbing interest the teachers of every class of educational work, have read and re-read, and in serious meditation pondered this living experience of the good prophet of Israel. It was no new discovery that had just awakened in his mind, and made him the inspired messenger of so necessary a communication. The demand for this persistent force was in the world on the day that man was able to accept an advanced step in the truths of the natural or spiritual world. The early history of the human race is one of rules and laws

to establish in the mind the necessity of a personal discipline for the peace and protection of Society.

The prophet in his work of reformation was doing only as his fathers had done before him, but his work may have moved so slowly toward the anticipated goal, while at times he suffered such unlooked-for reverses, that in his earnestness and faithfulness to elevate the mind of man, he at last came to this conclusion: If anything is to be accomplished for God or humanity, it must be a work in which there is no faltering and no reserved or expressed doubts. The apostle, was so assured on this point that he could not avoid warning his Brethren of the unpleasant state. "A double minded man is unstable in all his ways."

Such a person has not as yet received these lessons of instruction which are sent from God, into a pure and honest heart.

As is the work of the teacher among his pupils, in the rudiments of an education, so it must be with the work of a moral or spiritual teacher while working for the advancement of his class.

It is from day to day and from year to year, "Line upon line and precept upon precept," until the process of remolding the mind has become so perfected that it cannot fail to meet with a reciprocal response. When a teacher is so fortunate as to observe the impress of "wisdom from above" stamped upon the mind, and

a steadfastness in the way of well-doing manifested through word and deed, then in all the "beauty of holiness" descends a crown of hope, and for a season, with an overflow of charity toward man, human nature does not seem to be so very bad.

Ameliorating conditions have arisen and we resume our work with renewed pleasure. We accept in all confidence the promised assurance and again enter upon the work, which came through the mission of Jesus,—
"Peace on earth, good-will to man."

It is with this spirit of anticipated success that all our work for God should be commenced, and then continued to the very end. To work under the shadow of a doubt, or with seeming indifference, is like working in the dark. Some good may be accomplished but the results will be far from satisfactory.

God's prophets were untiring in their efforts to establish the work of morality among the Jews, and to bring the mind to the necessity of strict justice, in all their dealings among men, and their reward came through the consciousness of having been faithful in their sacred mission.

Every teacher who has met with even an ordinary measure of success, has been obliged to adopt the precise course that was laid out by the prophets, and with earnest persistence present "line upon line, here a little and there a little," till the whole work was accomplished. The great Teacher who could lay down his life

as an example for others to lay down their lives for the good of mankind, has left this indelible impression, "Peace on earth, good-will to man."

By request we published two thousand copies of the Autobiography of beloved Elder Giles B. Avery.

These have all been sent out, while several of the Societies who are a little late in sending in their orders, must call upon the Brethren in the more fortunate Communities, to share with them.

NOTES ABOUT HOME.

Mt. Lebanon N. Y.

Average of Weather at Mt. Lebanon.
February.

	<i>Thermometer.</i>	<i>Rain.</i>	<i>Snow.</i>
1890.	31.87	1.13 in.	3½ in.
1891.	28.78	2¾ "	23 "

GEO. M. W.

MAR. 13. 1891.

BELOVED ELDER HENRY;—To-day brings us the work of loving hands, sacred to the memory of our worthy Elder Giles. His Autobiography together with the touching mementos of his many friends.

It was a beautiful thought to thus combine the two. His early resolutions to devote himself to the Shaker life, his entire consecration of time and talents to its cause are so well authenticated by the "cloud of witnesses" at his departure, that the pamphlet seems like a string of pearls well clasped. And since,

"The lives of great men all remind us,
We can make our lives sublime."

it is as you wrote us; this Memorial will be one of our best missionaries.

Happiness cannot be bought at half-price, neither can the full satisfaction of our life be reached without the entire de

nial of self and selfish interests. But it needs the willing co-operation of every member in Community to make it a success. Also a careful, prayful, watchful spirit that we may have that "wisdom which is from above, first pure then peaceable."

The living months have come to us again, and impress us strongly to "look up through nature to nature's God."

As we cast our eyes over the landscape just now we see that the frosts of winter, and the stormy blasts have destroyed the verdure of the past summer. The earth is sere and brown. But what will the sunshine and showers do for it? O beautiful lesson to learn! The life principle is hidden beneath and within this seeming ruin, and ere long the perennials will bud and blossom the annuals will be replanted, and it will soon be verdure and freshness everywhere. Can we not go and do likewise?

Though the inevitable vicissitudes of earth-life everywhere may destroy many cherished plans; though our fondest hopes may fail ere fruition; yet the perennial principle of truth within us is ever ready to blossom into life when awakened by the rays of the sun of righteousness; while new resolves and works meet for our daily needs, must like the annuals be "resown with worthier seed," and fitted to the toils of our day.

We had an unexpected display of lightning on the evening of Feb. 28; though at the time it was quite cold and snowy. Winter lightning is said to show "that there is solid weather behind" and it proved true this time, for the first week in March has the coldest record of our quite severe winter.

A. J. C.

North Family.

Mar. 16, 1891.

BELoved ELDER HENRY:—I received a nice roll of music for which I return the hearty thanks of all the singers. The autobiographies arrived to-day and they look very nice and give universal satisfaction. I thought you might have such a flood of

matter connected with the autobiographies, that I would not add to the overflowing vessel.

We have had some very cold weather and a great deal of rain. The first week in March I gave our new boilers a thorough test as to the economy compared with stoves. The coal was very carefully weighed and it took just twenty pounds of coal for each room per day. I took a great deal of pains that all should be warm and all the complaint I heard was, too hot.

Nothing special moving, either in the physical or spiritual elements in these quarters. Our labors are mostly directed to raising the money to pay the taxes and hired men. Fishes are not caught very often in our waters that all should be *where-with-all* in their mouths to pay tribute to Cæsar. So we must toil on, pray on.

In kindest love,
D. O.

Watervliet, N. Y.

MAR. 1891.

It is a general time of health. No one sick. This is a great blessing. Ice and snow are plenty, but we are having a few warm days, and the snow and ice may disappear.

The South family have been putting in a hot water heater to warm their sewing room, and it has proved to be a complete success. This is much better than a coal stove as it warms the room more evenly.

Believing that cleanliness comes next to godliness, they have fitted up a new bath-room with all modern improvements. There seems to be some rivalry, to see which family will have the best care and present the best appearance. This is a move in the right direction.

The Second family have made some improvements in the cooking of food for the stock. They have introduced a boiler for heating the water and also for steaming the food. They also have a silo, and of course the butter which they make must be number one.

The gardeners at the Church are sow-

ing their tomato seed in boxes, and looking forward for early plants.

We have one hundred lambs from our flock of sheep, and all are doing well. As a Community we are prospering in temporal things, and are also striving to gather the fruits of the spirit. J. B.

Enfield, Conn.

MAR. 1891.

"THIS one thing I do," said the apostle, "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

What is the "one thing" for which we are striving? Let us see to it that it is something worthy the energies of the immortal soul, something worth living for, something worth dying for.

Let us strive to work for the good of others, to uplift some sinking soul, to strengthen and cheer some sin-sick one, or arouse some weak and erring one to better endeavors.

Let us make our heaven here. Virtuous living, kindly acts and loving consideration make of home a heaven that one is in no haste to exchange for heaven above. 2440 spaces of cream were sold in February.

Spinach and top onion seed that was sown in October, is now two inches above ground, and gives promise of a fine crop early in May. Currants need one good trimming annually, cutting out old wood and thinning the new.

A little salt in poultry food is beneficial, but too much is dangerous. Brahmas, Cochins and Games are the best table birds, (roasted.) Crosses of lighter breeds on the above, for broilers. For general purposes, Wyandottes, Plymouth Rocks and Langshans. For eggs, Spanish, Minorcas and Leghorns.

For profit a person can secure better returns by selecting according to the variety in which he is most interested. All fowls should be made to scratch and search for a portion of their food. D. ORCUTT.

Harvard, Mass.

MAR. 11, 1891.

DEAR EDITOR:—This morning the thermometer stands five deg. below zero, with two feet of snow on the ground. What a contrast with several past years. Last year we had what we called four days of good sleighing. This year over one hundred will tell the story.

Last year we made out to fill our ice house with ice five inches thick and that of a poor quality. It is now full of ice twelve inches thick and of the very best quality.

Last year our Sister society at Shirley did not have the privilege of getting any ice, and were obliged to sell their milk, but this year they have filled their house with the very best of ice.

The deep snow this morning has forced us to stop sawing our wood, which we had thought to finish in some three days. Men and teams must go out on the highways as the drifts have made the roads impassable.

We are adding a few necessary improvements to the comforts of life, as the purse may warrant. A radiator has been put into the dining-room to use up a little more of the surplus steam.

The Sisters have concluded that it was more beneficial to health to have the floor of the ironing-room made of wood instead of cement, and the apparatus for ironing has been removed to a room above the basement.

I think this is an item of importance that should be brought before the people, more than it now is. If experience is worth more than theory, then I think those who have had a thorough trial of cement floors, may have liberty to speak.

It is one of the most unwise things that can be done, to improve on the old style of laundry labor, to have a cement floor through the hope of saving a little in the wear and tear of the flooring. It will be certain to bring injury to the health of those who so faithfully care for that part of our domestic life. The constant complaint of cold feet is only the stepping

stone to something worse. If the feet are cold we just raise the temperature of the room to 75 or 80 degrees, and this makes the heat so oppressive to the head and lungs, that we are glad to open a door and get a breath of fresh air.

The result of this sudden change with the head so heated and the feet uncomfortably cold, is often disastrous to the system.

It is a decided mistake to make a cement floor for a laundry with the idea of having less expense. The floor made of wood may not be quite so durable, but in its use the injury to the health is decidedly less.

A. B.

Canterbury, N. H.

Weather Record, for February, 1891.

Highest Temp. during the mo.	49.
Lowest " " " "	.5
Mean " " " "	22.6
Snowfall " " " "	9.50 in.
Total precipitation of rain and melted snow. " "	3.20 "
Number of days upon which or more of rain or melted snow fell, 8	0.01 "
Depth of snow at end of month,	23 in.

N. A. BRIGGS.

MAR. 1891.

THE sugar harvest has commenced, and already several hundred trees have been tapped, and a specimen of nice sugar has been manufactured. While the Editor of the American Bee Journal, takes pleasure in recommending the use of honey for the cure of weak lungs and sore throats; who knows but that a little maple sugar or candy may be a twin panacea for these and many other ills. Indeed, I think it would be a rare case to find a throat so sore, that the possessor could not discuss the merits of either the honey or the candy.

We advise all, to take the honey and the candy when they can get it. It is decidedly better than most of the quack nostrums that are flooding the market.

A string of nice pickerel were on exhibition a few days since, the results of one day's work on a small pond; and it would be well to add the result of a hard day's work for three young men, who were obliged to cut the fishing holes through ice that was twenty inches thick. They say the work and the success were enjoyable.

Enfield, N. H.

Mar. 15, 1891.

DEAR EDITOR:—Now we know, having read the very interesting and much-prized "Memorial" of our revered and saintly Elder Giles, why the MANIFESTO was just a bit tardy in reaching us; it must have been quite an addition in the printers' department, but the genuine satisfaction enjoyed by many kindred souls in its perusal, and the conviction it should carry to earth's seeking, sorrowing children, we hope may bless and fully compensate your worthy efforts.

May it not only serve to keep green his memory, but also perpetuate in others, yet with us in body, his Christ-like spirit and example.

Do not think us "fault-finders," because we mention the late arrival of our little messenger, not at all, it is like this: some of us have kindled our zeal anew, in the line of Bible questions which it furnishes, so if we have only one Sabbath to "Search the Scriptures," concordance etc., we might be a little late too, had we not some ancient worthy to help untie the Gordian knot; at present writing, our zeal is very commendable, and if it does not prove as our good Br. Chase Allard often said of our zeal in worship, "like a shaving fire," it will be of real benefit.

There is not very much we can say this time, and it is little matter, the months recede so rapidly; evidently we have not struck the exact key to produce a real "Home Note," but yet, if these few words cause any of our dear friends in any part of the universe, to send us a kindly thought we shall be convinced that they had the right ring all the same.

E. B.

Groveland, N. Y.

AND March returned with a piercing breeze,
 With snow-showers oft, and a deeper freeze,
 Making slippery paths for old and young,
 For good and bad and everyone.
 March, is the oldest wind-instrument known;
 Whistling and screeching and trilling its tone.
 For thirty-one days through every year
 The music of March unceasing we hear.

Fruit-buds generally have passed a satisfactory examination which at this time indicates the reverse of last year's fruit failure, yet we have lived and thrived during the famine season, as a valued friend of Brighton, Mr. S. S. Boardman a dealer in farm and garden produce kindly remembered us with some choice apples which has added liberally to the family board. Such generous gifts, from generous hands will not be forgotten. For "it is more blessed to give than to receive."

A few days previous we received a pleasing call from our former neighbor Philo Johnson now of Herkimer Co., N. Y. He tells us that in said County they have had one hundred days of uninterrupted sleighing, which amounts to a few score more than we in Livingston Co., can number.

Robins and blue birds returned early, defying the blow and snow of stormy March, and continue their sweet songs of happy bird life, resting in the assurance that summer days are not far away for the darkness of winter is passing them by.

G. D. G.

Mar. 1891.

DEAR EDITOR:—I thought I would, again, venture to write for the MANIFESTO. Since my last, we have been called upon to pass through much tribulation in the loss of dear souls. Those who have been an example to us for many years, and been anxious through faithfulness to have us made happy.

I have no doubt but that they are still with us in spirit, and will act as messengers of love, through any affliction that may come upon us.

For the young Brethren and Sisters we have an anxious prayer, that they may be able to become steadfast in gospel truth,

and willing advocates of the purity of the testimony of the word of God. In well doing your reward is as sure as God is sure. Keep a faithful watch over the course of your life and keep your souls unspotted from the world.

My thankfulness increases with my privilege, for the relation which I hold with my beloved Brethren and Sisters, and I wish to encourage all to be faithful to the light which God has given them.

Accept the promise of the pure in heart, and it will be a beautiful treasure.

Your Brother,

L. P.

[In a letter received from South Union, Ky., of Mar. 13, we have an account of a very sad accident.—Ed.]

CHESTER HOLMAN, a man of fifty years and an excellent mechanic, ascended to the upper platform of our wind mill, some seventy feet from the ground. Before going up, he had, as was supposed, secured the machinery from motion, so that no pumping could be done, but a sudden breeze threw one of the twelve feet fans against him, and he fell, head foremost, to the ground, striking on a stone walk. His death must have been instantaneous as he did not breathe nor make a motion. A cannon ball could not have taken life more suddenly.

H. L. E.

[Contributed by A. J. Calver.]

HOW THE OLD MAY HELP THE YOUNG.

BY MARY A. LIVERMORE.

No stage of human life into which Nature conducts us by a regular and universal course, can ever be regarded as an evil. Neither can it be destitute of advantages and enjoyments, if one lives in obedience to the laws of one's being. Cicero tells us in his discourse "De Senectute" written nearly a hundred years before Christ, that "only those who have no resources of happiness within themselves are uneasy in any stage of life, and that this is peculiarly the case with respect to old age."

It cannot be denied that it is commonly regarded a misfortune to grow old, nor is there any lack of reasons for this belief. Solomon calls old age "the evil days, when we shall say we have no pleasure in them." Milton sat in the sun, "old and blind," afflicted and deserted, unloved and unlovely. Dr. Johnson declared that "old age had brought him naught but decrepitude." Carlyle's sad and stern life deepened into a cheerless, starless evening, and went out in a night of gloom. If we had no other examples of old age but such as these, we might accept as true the poet's utterance, that

"the good die first

While they, whose hearts are dry as summer dust,
Burn to the socket."

But beautiful illustrations of contented and charming old age, abound in history, and glorify life to-day. Cicero said, "I have well-nigh finished the race, and perceive in myself with much satisfaction, a ripeness for death. I look on my departure not as being driven from the world, but as leaving an inn." Dr. Arnold says, "Old age is the holy place of life, the chapel of ease from weary labor." Another calls it, "The Sabbath of a life-time—the rest that precedes the rest that remains." Gladstone, Oliver Wendell Holmes and John G. Whittier are living illustrations of an old age which is a glorious consummation of a true, useful and unselfish life.

"Whatsoever a man soweth, that shall he also reap," and the old age of any person, man or woman, will be the result of the life he has lived. The whole record of our lives is laid up within us. What we are at fifty, sixty, and upward, is what we have been previous to fifty and sixty. If then we would have a happy and lovely old age, we must prepare for it, as whatever the old age may be, it is the certain result of a life-time.

There must be a physical preparation for it, for good health is a great pre-requisite to happy and useful living. To drop into habits of eating and drinking, of dressing or living, that injure the body, and impair the health, is to sin against ourselves, and with those we are associat-

ed. For sick people form a part of the waste and burden of daily life, they hold down the brakes on the progress of friends and kindred, they add to the weight of the mill-stone hanging about their neck.

No virtue is more excellent in an old person than cheerfulness, and old age without it is "a Lapland winter without a sun." But it is a trait of character, requiring cultivation, for there is much in life that militates against it. Fretfulness and despondency are very common faults of persons who have got beyond their youth. "The world would be better and brighter," says Sir John Lubbock "if people were taught the duty of being happy, as well as the happiness of doing our duty. For to be happy ourselves is a most effectual contribution to the happiness of others."

To have constant occupation to the end of life is a great help to cheerfulness, as well as a great blessing. "I have lived long enough" said Dr. Adam Clarke, "to learn that the secret of happiness is never to allow one's energies to stagnate." Bodily and mental decay are both retarded, even in old age, by the constant but not excessive exercise of our powers. Michael Angelo at the age of eighty-three wrote exquisite sonnets, and made drawings, plans, and models for use, in architecture and sculpture. Handel at seventy-five, produced oratorios and anthems. Hayden composed "The Creation" at sixty-five, and at seventy-seven, was moved to tears of joy; by its harmonies when he heard it performed at a concert. Linnæus was still a devoted botanist at seventy-seven; and exclaimed, "I am happier in my work than the King of Persia!" Humboldt kept young to ninety in scientific studies, and in publishing the results of his investigations. Mary Somerville, Caroline Herschel, and Maria Mitchel, ceased not from their labors though the dusty years lengthened behind them, and they halted only when the gate of death swung outward for their exit from life.

But to work and to live only for one's self, will by no means promote one's happiness. On the contrary, it is a fruitful

source of intensest misery. The secret of many a joyless life, which has gone out in bitterness, suicide or insanity, may be found in the selfishness which dominated it from its beginning to its close. Only that work which is done wisely and lovingly for others is rewarded with perennial joy. For that is to live in love, which is to live in God. It is to work for God, since He has identified Himself with even the least of his children. And to live in love is to live in everlasting youth.

Whoever shall enter into old age by this royal road, whether men or women, will find the last of life, the very best of life. The service they can render to the young, of both sexes, will be invaluable, and will be about the same in both cases. Having learned the lessons, and mastered the tasks assigned to this first school of the soul, while awaiting their promotion to nobler teachers and grander studies, they can help the beginners, who in the glamour of youth are overborne by unconquered passion and appetite. They can demonstrate that they do not lament the days that are gone, and the sensual pleasures that have departed, because better days and larger joys have succeeded them. And like the poet Whittier, they can reason from blessings seen, of greater, out of sight, and so enkindle in the youthful soul, aspirations for a grander to-morrow than we have to-day, which it shall help to bring in.

The young prize personal charms above their worth, and have not learned that the highest type of beauty comes from within, and is not dependent on fleeting youth. Those who have grown old in love with all God's children, and in loyalty to every duty, can teach them how a beautiful soul can glorify a face that age has faded and look out cheerily through eyes whose lustre it has dimmed. When the antecedent life has not been misused or wasted, there comes with increasing years, an abiding conviction that death is but a circumstance in a life that is unbroken, and that the soul survives the change unharmed. And as friends drop away, one by one, and cease from the earth, the certainty grows

clearer that they have not ceased to live, and what is called death, is but transition. Can there be a nobler object-lesson to the young than the calm serenity of the aged, who at the close of a good life, await their inevitable turn to pass out into "that other chamber of the King, larger than this and lovelier."

Fortunate is the young man before whose instructed eyes stands so helpful and beautiful a presence! And happy is the maiden on whom descends the perpetual benediction of the motherly spirit, which has been refined, purified and made strong and wise by the experiences of a long and good life.—From "*The Chataquan*."

[Contributed by I. Anstatt.]

A LITTLE STORY WITH A LARGE MORAL.

It is an old story, and, as it can possibly have no local application, this is a good time to retell it.

It is told of the famous author of the famous tract entitled "Come to Jesus," who was something of a controversialist as well as eloquent pleader for souls.

He was at one time engaged in a theological dispute with some reverend opponent, and grew more than usually heated during the controversy. At last he sat down and wrote an answer to some publication of his opponent's, an answer bristling with sarcasm and invective, an answer sharp and cutting as a razor, an answer he felt sure his opponent would wince under as if he had received a succession of rapier thrusts. Reading it to a friend before sending it for publication he asked:

"What do you think of it?"

"It is a masterpiece of invective," was the reply. "You fairly flay him alive. By the way, what have you decided to call it?"

"I have not thought of a title," answered the clergyman. "Can you suggest one?"

"Well," came the response, slowly and thoughtfully, "how would it do to call it, 'Go to the Devil, by the author of Come to Jesus?'"

That was all. The biting and sarcastic and cutting invective went into the fire; it was never even offered to a publisher.—
Norwich Bulletin.

SUBMISSION.

FLORINA HARDING.

WHEN life's morning breaks in splendor,
And brightly beams the rising sun;
O how easy then to whisper,—
Thy will, Lord, not mine be done.
And when its golden rays fall gently
On the pathway where I go,
While the crystal streams beside me,
Murmur softly as they flow,
When the pathway I am treading
Seems decked with flowers, bright and
fair;

And their perfume rich and lovely,
Floats upon the balmy air,
O how easy, then, to whisper
While these glories deck the way;
Whatever thou wouldst have me do,
Lord, I willingly obey.

But when doubts and fears oppress me,
And the storms are gathering nigh,
When the clouds hang dark and heavy,
O'er the once blue, sunlit sky;—
When the murmuring, laughing streamlets
Rise like billows by the way,
And I stand in fear and terror
Longing for the light of day;
When the way is dark and dreary,
Through its mist I fail to see;
Am I willing then to whisper
"Lord, I'll follow none but Thee?"

Teach me then, O Lord, I pray Thee
Through the storm and bright sunshine
To adore and love Thee, ever;
And to say, Thy will, not mine.

Hancock, Mass.

THERE are joys which long to be ours.
God sends ten thousand truths, which
come about us like birds seeking inlet,
but we are shut up to them, and so they
bring us nothing; but sit and sing awhile
on the roof and then fly away.

H. W. Beecher.

OUR SORROW.

MARIA WITHAM.

*"God is our refuge and strength, a very
present help in trouble."*

THERE is much of sadness and heart-
pain which is keenly felt when those
we love and reverence are called sud-
denly and unexpectedly from our
midst. We may deplore sickness and
disease upon ourselves, but this may
be borne with fortitude if we can see
health smiling on the loved counte-
nances around us. Disappointment
comes in many forms, and brings its
own peculiar smart. But the sorrow
deep and lasting that has come upon
us. Death has swept from us the
walls of strength and power that could
ilily be spared. While engaged in our
daily pursuits, we are startled at the
fall of one, then another, loved and
beloved from among us. Truly,
"Thou hast all seasons for thine own
O Death!" We murmur not, it was
the commission of a higher power,
and we are led to think more of the
world where death does not invade.
Through all the heavenly country sow-
row and sighing will flee away.

Enfield, Conn.

[Contributed by Catharine Pepper.]
"AS THY DAY IS."

MOST of the troubles that afflict us never
overtake us. They exist in our appre-
hensions rather than in reality. We
suffer a thousand deaths in anticipation of
the one death which, when it comes, is
no king of terrors, but a messenger of
peace. How much suffering we might save
ourselves if we would bear only the bur-
dens of to-day, and not add to them the
burdens of to-morrow. Sometimes the
burdens of to-day seem insupportable,

but they may be more bearable if we will not add to them the griefs of yesterday and the forebodings of a coming day, and if we rest in the promise, "As thy day is, so shall thy strength be."

The world is full of sorrow, of calamity, of pain, of tragedy, and the complaint of Job continually sounds in our ears, and never ceases. We cannot solve the mysteries of life, we cannot answer the questions that every day clamor for reply, but we can and we must "trust that somehow, good will be the final end of ill," and that trust is our only way out.

Instead of bewailing the present, of anticipating trouble in the future, and mourning over the past, we may find *repentance* in earnestly discharging the duty of the present, and living one day, one moment, at a time. We may gather hope from past deliverances, and confidence from a firm and abiding faith in the wisdom and goodness of God.

After its fearful plunge over the falls Niagara River gathers itself again and, mingled with the great St. Lawrence, winds through the Thousand Islands to the sea. Many a mountain rill is shattered to drops as it leaps over the precipice, but the drops gather again, and wind on their peaceful way through smiling valleys, bringing verdure and gladness as they go.

No strange thing has happened to us when fiery trials have come upon us. What son is there whom the Father chasteneth not? Even when the walls of the crucible in which we are placed hide Him from our view, we may say, "When He hath tried me I shall come forth as gold."

—Selected.

SONNET.

LUCY S. BOWERS.

O God, illuminate our hearts to-day;

Yea, judge us with thy living righteousness;
Teach us to know the soul's true per-

When turned from evil to Thy glorious way.

Lead Thou our sight from things that outward lay

To inner views, to seek our own redress
For every sin, and others trust and bless;
We have a nobler purpose when we love and pray.

The human errs, but Thou art ever true;
In justice Thou canst measure every need,

At variance with evil through and through,
At peace with truth wherever it may lead;

God of the holy, and of the wayward too,
Bless with Thy virtue every thought and deed.

Mt. Lebanon, N. Y.

The Bible Class.

ANSWER to Bible Question No. 19, published in the March *Manifesto*.

Name a verse that *contradicts* a statement made in Isaiah, fortieth chapter and fourth verse.

"Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight; and the rough places plain."

Mt. Lebanon returns this answer which is found in Eccl. i., 15: "That which is crooked cannot be made straight; and that which is wanting cannot be numbered."

This was the accepted answer of the whole class which numbers more than thirty pupils.

Canterbury returns the same answer from twelve pupils.

Enfield, N. H. returns the same from thirteen pupils.

It is remarkable that all have sent in the same answer. This decision is unanimous, and the Bible students are worthy of many thanks. As the answer was the same as that received with the question, it need not, necessarily, be repeated.

BIBLE QUESTION, No. 20.

Who first served butter to his guests, and on what occasion?

OUR DELIVERER.

MT. LEBANON, N. Y.

1. Christ, our de - liv - er - er from the hand of bond - age, Come and dwell a -
 2. Grant an in - her - it - ance to thy true dis - ci - ples, In the man - y

mong us ev - 'ry day, Till our lives are fash - ioned in thy per - fect
 man - sions of thy care, Where the sun of glo - ry beam - eth ev - er

im - age; Teach us the pur - er and bet - ter way. Beau - ti - ful art
 clear - ly, Where heav'n - ly mu - sic pervades the air. Far a - way from

thou, how we love thy ho - ly guid - ance, For thou dost safe - ly
 sin, for it yield - eth pain and sor - row, Far from the shades of

OUR DELIVERER.

lead. We have oft-en felt thy bless-ed pres-ence, Thou art our
night, Draw us near to thee, O lov-ing Sav-ior, Thou art the

CHORUS, with spirit.

friend in need. In thy strength we'll bravely toll day un-to
truth and light.

day, With the faith that giv-eth cour-age, jour-ney a-long;

Rais-ing high the stand-ard of true pu-ri-ty,

"By thy cross we'll o-ver-come," shall be our song.

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. March. Contents. Geo. Bancroft, with portrait; Lavater's Method of Drawing; Silhouettes, illustrated; Sketches in Phrenological Biography; The Nose; Studies from Lavater; Notable People of the Day; Practical Phrenology; Boots in Winter; Child Culture; A Cure for Bunions; Obstructing Air and Light; Effect of Bad Food, etc., etc. Fowler & Wells Co., 775 Broadway, N. Y.

THE JOURNAL OF HYGEO-THERAPY. March. Contents. Mental Hygiene; Fever; Chronicles of Ruth; Geratology; Anti-Vaccination; A. Reminiscence; Eating Fruit; Plant Fruit Trees; Culinary, etc., etc. Dr. T. V. Gifford & Co., Kokomo, Ind.

SPARING THE ROD.

THE parent who flies to the rod to correct every trifling fault or misdemeanor, says *The Ladies' Home Journal*, will have no influence with her children when they are too old to be governed by force. A child should never be struck in anger. A box on the ear may rupture the membrane that forms the drum, and cause permanent deafness. A hasty blow may do mischief that years of repentance cannot undo. Punishment is for discipline, not for revenge. It is to teach the child to avoid evil and to do right. It never should be a vent for the angry passions of the mother. Love, patience and firmness are the instruments she must use to mold her child's character. Punishment is a means to an end, let her pray for grace to use it wisely.

FRANKLIN'S PRACTICALITY.

In his new discovery, Franklin immediately saw the means for producing something "of use to mankind," which, as he had written to Collinson in April, 1749, he was "chagrined a little" that he had hitherto been unable to do. His speedy invention of the lightning-rod gave to the world the only apparatus directly applicable to the service of man that has ever yet been devised for utilizing or control-

ling any of the forms of electricity known to Franklin and his contemporaries. In this haste of the philosopher to make his discovery serve a practical end, we recognize the man, Franklin,—the man who exhibited in so many ways the characteristics of a later time,—the nineteenth century American. Scientist and engineer, literary man and journalist, philosopher and man of affairs, Franklin was by nature what society and the growth of the great newspapers, and the stimulating rewards of the patent system make so many of his successors. Franklin's discussions of the single fluid theory of electricity and his whole writing upon the subject of his electrical labors show that he possessed in a large degree the scientific mind. But he also had the inventive faculty and the will to exercise it. The natural union of these attributes is not so common as might seem to one of our generation. The modern way of life tempts every scientific searcher to turn his laboratory into a workshop, just as the allurements of journalism tempt the majority of the poets and historians away from their natural callings.—From "The Early History of Electricity in America," by GEORGE HERBERT STOCKBRIDGE, in *New England Magazine* for March.

If the worst man in the world should do a good deed, the time will come when he will be rewarded for it.

JAMES WHITTAKER.

Deaths.

Eliza Coley, at Pleasant Hill, Ky., Mar. 4, 1891. Age 70 yrs. and 11 mo.

A faithful Sister who has resided in the Community since May, 1838. She will hear it said, "Well done, good and faithful servant."

J. W. S.

Olof Anderson, at Pleasant Hill, Ky., March 23, 1891. Age 52 yrs.

A native of Sweden, had lived here two years.

J. W. S.

THE MANIFESTO.

SONYEA, MARCH 23, 1891.

BELOVED ELDER HENRY;—The box with the books came safely to hand. Thank you kindly for the same and am sorry if it has caused you any trouble. We prize them much and in reading the book realize more keenly our great loss, but have a strong and an abiding trust in those principles and that faith which produced such a good, grand and noble character.

One of the Saviors that were to come up upon Mount Zion, pointing the way to a higher and holier life. Zion needs many such and humanity is looking for just such leaders to lead them out of the darkness of an unregenerate life. We hope the book will prove a blessing to all who may have the privilege to read it.

Kindest of love to all and for all.

Your Brother,

A L. WORK.

WAUPACA, MAR. 18, 1891.

MR. BLINN, SIR:—For some unknown reason, the March number of the *good MANIFESTO* has failed to reach me. Perhaps it has been lost on the way, or it might have been overlooked at the Publisher's Office. I do not wish to lose even one of the pamphlets; for I find much salutary instruction in each one, that has a tendency to lift the soul higher in the realm of thought and consequently in progression.

HARRIET N. MILES.

MILTON, UMATILLA CO., OREGON.

MAR. 16, 1891.

BELOVED ELDER HENRY:—Mar. number came safe, but delayed. Enclosed, find Postal Note of one dollar as subscription to *MANIFESTO*. Long may it live to disseminate the life-giving truth of the gospel of Christ. "*Notes about Home*" are always a source of great pleasure to me. Br. D. Orcutt's article on "*Life is mostly what we make it*," is to the point. For, indeed, crosses and trials must come as a test of our steadfastness in the work of our redemption from all sin. Yea,

Brethren and Sisters, I earnestly pray that I may truly and unflinchingly live the teachings of Christ and our blessed Mother Ann and thus gain the "honest soul's reward." Your Brother,

WM. W. BELLMIRE.

GREAT may he be who can command,
And rule with just and tender sway:
Yet is diviner wisdom taught
Better, by him who can obey.

Adelaide Proctor.

It is said that revenge is sweet; so is the deadly nightshade; yet both are fatally poison. Beware of such dangerous sweets. A. J. Calver.

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Caution!—There have recently been issued several cheap reprints of the 1847 edition of Webster's Unabridged Dictionary, an edition long since superannuated. These books are given various names,—“Webster's Unabridged,” “The Great Webster's Dictionary,” “Webster's Big Dictionary,” “Webster's Encyclopedia Dictionary,” etc., etc.

Many announcements concerning them are very misleading, as the body of each, from A to Z, is 44 years old, and printed from cheap plates made by photographing the old pages.



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